The effect of emotional intelligence on work-related psychological health among Anglican clergy in Wales

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Abstract

This study explores the effect of emotional intelligence (assessed by the Schutte Emotional Intelligence Scale) on work-related psychological health (assessed by the two scales of the Francis Burnout Inventory) among 364 Anglican clergy serving in the Church in Wales (264 clergymen, 93 clergywomen, and 7 who did not disclose their sex). After controlling for personal factors (sex and age) and for personality dimensions (extraversion, neuroticism, and psychoticism) the data suggested that higher levels of emotional intelligence enhanced work-related psychological health both in terms of lowering negative affect (emotional exhaustion in ministry) and in terms of increasing positive affect (satisfaction in ministry). These findings suggest that there may be benefits in professional development programmes designed to develop emotional intelligence among clergy.

Keywords: emotional intelligence, professional burnout, clergy, personality, sex differences

Introduction

This study is concerned with exploring the effect of emotional intelligence on work-related psychological health among clergy. The problems of conceptualisation and operationalisation posed by this research problem will be addressed in the following sequence. Step one explores the multiple conceptualisations and measures of emotional intelligence, and argues for the employment of the Schutte measure. Step two explores the two models of work-related psychological wellbeing and professional burnout proposed by Maslach and by Francis, and argues for the balanced affect model. Step three explores what is known about the correlates of good and poor work-related psychological health among clergy. Step four explores the findings from previous research that has explored the association between the Schutte measure of emotional intelligence and the Maslach measure of burnout as an indicator of work-related psychological health.

Emotional intelligence

The words ‘emotional’ and ‘intelligence’ are both attractive terms and placed together it is not surprising that emotional intelligence has been the subject of interest in numerous magazine and newspaper articles, and in training programmes in many organisations. Most researchers in the field of emotional intelligence quote the early work of Salovey and Mayer (1990) that defined EI as ‘the ability to monitor one’s own and others’ feelings and emotions, to discriminate against them and to use this information to guide one’s thinking and actions.’ Later Mayer, Salovey, and Caruso (2004) tightened the definition to ‘the capacity to reason about emotions, and the capacity of emotions to enhance thinking.’ Emotional intelligence includes the abilities to perceive emotions accurately, to access and generate emotions in order to assist thoughts, to understand emotions and emotional knowledge, and to regulate emotions reflectively in order to promote emotional and intellectual growth. Dulewicz and Higgs (1999) suggest emotionally intelligent people are aware of and able to manage their

own feelings and emotions; they are sensitive to and can influence others; they sustain their own motivation; and they are able to balance their motivation and drive with intuitive, conscientious and ethical behaviour. Self-awareness and understanding are key terms, and Goleman (2000, 2013) posits that emotionally intelligent leaders are crucial for high-functioning and effective organisations.

Over the last 25 years various claims have been made about emotional intelligence, especially concerning what an emotionally intelligent organisation may look like (Watkin, 2000), but assessment and rigorous measurement lagged behind the general appeal of the (notion of the) subject. By the close of last century Schutte, Malouff, Hall, Haggerty, Cooper, Golden, and Dornheim (1998) recognised that emotional intelligence assessment had not kept pace with the interest in the construct in general, and Pfeiffer (2001) and Petrides and Furnham (2003) agreed.

Since that time research in the broad area of emotional intelligence has flourished (Barchard, Brackett, & Mestre, 2016), by the early years of the twenty-first century valid emotional intelligence measures were being developed (Ciarrochi, Deane, & Anderson, 2002; Ciarrochi, Chan, & Caputi, 2000; Mayer, Caruso, & Salovey, 1999; Schutte, Malouff, Hall, Haggerty, Cooper, Golden, & Dornheim, 1998) but debate continued as to whether emotional intelligence is a cognitive ability (involving the cognitive processing of emotional information), which should be measured by ability-type tests, or whether it is a dispositional tendency, which should be measured by a self-report questionnaire (Saklofske, Austin, & Minski, 2003). Mayer and Salovey (1997) had refined their earlier definition to focus on four emotion-related abilities: perceiving, using, understanding, and managing emotions, but other researchers responded with alternative understandings of emotional intelligence, for instance as a constellation of emotion-related personality traits (Petrides & Furnham, 2000). As a consequence two primary research streams were established. The first, *ability* emotional

intelligence, consisting of discrete emotional skills, measured with performance assessments, and second, *trait* emotional intelligence, consisting of dispositions related to emotions and emotional self-efficacy, measured with self-report instruments.

Emotional intelligence among clergy

The cleric's role in a parish is very complex, since the nature of the organisation calls for: excellent skills in the areas of interpersonal relationships, conflict and mediation; appropriate leadership of volunteers; oversight of building projects; an ability to interpret canon law; and sober participation in civic affairs. Further, liturgical competence is required, the ability to exegete ancient religious works, and to understand historic theological controversies. Given the nature of the parish context one might expect clergy emotional intelligence to be at least as high as other professionals working in human services, and for the Church of England to select accordingly. Pizarro and Salovey (2002) suggest that emotionally intelligent individuals often select careers or occupations that make use of these skills – citing therapists, counsellors and teachers – and posit that religious leaders may be among those with more refined abilities to regulate emotions in others.

Four recent studies conducted in the UK by Francis, Ryland, and Robbins (2011), Randall (2014), Hendron, Irving, and Taylor (2014), and Francis, Payne, and Emslie (in press) have explored the levels of emotional intelligence among clergy, employing the Schutte Emotional Intelligence Scale, developed by Schutte, Malouff, Hall, Haggerty, Cooper, Golden, and Dornheim (1998). This instrument comprises 33 items that load on one principal factor, selected from an original pool of 62 items, on data provided by 346 diverse participants recruited from a variety of settings in a metropolitan area in the south eastern United States of America. In the foundation study by Schutte, Malouff, Hall, Haggerty, Cooper, Golden, and Dornheim (1998) the scale recorded an alpha coefficient of .90 and a two-week test-retest reliability of .78. The Schutte Emotional Intelligence Scale offers an

attractive option for survey-style research in light of its brevity (33 items) and ease of scoring on a five-point Likert-type scale (agree strongly, agree, not certain, disagree, and disagree strongly).

In their foundation paper, Schutte, Malouff, Hall, Haggerty, Cooper, Golden, and Dornheim (1998) published a mean scale score for their sample of 346 diverse participants: M = 126.88, SD = 12.18. They also distinguished between the mean scale scores recorded by men (M = 124.78, SD = 16.52) and by women (M = 130.94, SD = 15.09), and between the mean scale scores recorded by psychotherapists (M = 134.92, SD = 20.25) and by prisoners (M = 120.08, SD = 17.71). These figures, although not purporting to be normative, offer convenient points of comparison with data reported by subsequent studies. This picture is enriched by Schutte, Malouff, and Bhullar (2009) who publish the means and standard deviations from 37 published studies. From these 37 studies, only two fall below a mean score of 120: 117.54 recorded by 223 university students in the United States of America (Pau & Croucher, 2003) and 119.29 recorded by 104 male university students in Canada (Saklofske, Austin, Galloway, & Davidson, 2007). Only one study rose above a mean of 134: 142.51 recorded by 37 teaching interns in the United States of America (Schutte, Malouff, Bobik, Coston, Greeson, Jedlicka, Rhodes, & Wendorf, 2001).

It is against this background that the mean scale scores recorded by religious leaders in Britain can be assessed. In the first of the four studies already published, Francis, Ryland, and Robbins (2011) reported on the scores recorded by a sample of 154 individuals serving in leadership roles within local churches associated with the Newfrontiers network in England, including elders, staff, volunteer leaders, and highly committed members sharing in leadership. The participants comprised 68 men, 84 women and two who failed to disclose their sex; 15 were under the age of thirty, 27 were in their thirties, 49 were in their forties, 37 were in their fifties, 17 were in their sixties, 7 were seventy or over, and two failed to disclose

their age. In this study, the male leaders recorded a mean score of 116.62 (*SD* = 10.65) and the female leaders recorded a mean score of 120.41 (*SD* = 10.56), both lower than the mean scores recorded on the foundation study by Schutte *et al* (1998).

In the second of the four studies of religious leaders in Britain already published, Randall (2014) reported on the scores recorded by a sample of 156 Anglican clergy serving mainly in England in their fourteenth year of ministry. The participants comprised 117 men and 39 women; 10 were in their thirties, 66 were in their forties, 57 were in their fifties, and 23 were in their sixties. In this study, the clergymen recorded a mean score of 112.11 (*SD* = 7.67) and the clergywomen recorded a mean score of 113.77 (*SD* = 8.92), both lower than the mean scores recorded in the foundation study.

In the third of the four studies of religious leaders in Britain already published, Hendron, Irving, and Taylor (2014) reported on the scores recorded by a sample of 226 clergy serving within one of the four main denominations based in Northern Ireland and in the Republic of Ireland that accepted both men and women into ministry. The participants comprised 181 men and 45 women. In this study the clergymen recorded a mean score of 119.01 (*SD* = 13.24) and the clergywomen recorded a mean score of 124.91 (*SD* = 10.26), again both lower than the mean scores recorded in the foundation study.

In the fourth of the four studies of religious leaders in Britain already published, Francis, Payne, and Emslie (in press) reported on the scores recorded by a sample of 364 Anglican clergy serving in the Church in Wales. The participants comprised 264 men, 93 women, and 7 who did not disclose their sex; 4 were under the age of thirty, 23 were in their thirties, 59 were in their forties, 168 were in their fifties, 102 were in their sixties, 7 were in their seventies, and one did not disclose his or her age. In this study, the male leaders recorded a mean score of 116.3 (*SD* = 12.51) and the female leaders recorded a mean score of 120.41 (*SD* = 10.56), both lower than the mean scores recorded in the foundation study.

Work-related psychological health

The best established conceptualisations and operationalisations of work-related psychological health is provided by the Maslach Burnout Inventory as proposed by Maslach and Jackson (1986). The Maslach Burnout Inventory assesses work-related psychological health across three domains according to which professional burnout is characterised by high scores of emotional exhaustion, high scores of depersonalisation, and low scores of personal accomplishment. One of the key theoretical problems with the Maslach model of burnout concerns giving an account of the relationship between the three components (emotional exhaustion, depersonalisation, and lack of personal accomplishment). One account of this relationship is in terms of a sequential progression, according to which emotional exhaustion leads to depersonalisation and depersonalisation leads to loss of personal accomplishment.

Challenging the adequacy of the empirical foundations for this sequential model and recognising the apparent independence of personal accomplishment from the other two components (emotional exhaustion and depersonalisation), Francis, Kaldor, Robbins, and Castle (2005) revisited the insights of Bradburn's (1969) classic notion of 'balanced affect' in order to give a coherent account of the observed phenomena of poor work-related psychological health. Drawing on Bradburn's notion of balanced affect, they proposed a model of work-related psychological health according to which positive affect and negative affect are not opposite ends of a single continuum, but two separate continua. According to this model it is reasonable for individuals to experience at one and the same time high levels of positive affect and high levels of negative affect. According to this model of balanced affect, warning signs of poor work-related psychological health occur when *high* levels of negative affect coincide with *low* levels of positive affect.

Francis, Kaldor, Robbins, and Castle (2005) tested this balanced affect approach to work-related psychological health in an international study conducted among clergy in

Australia, New Zealand, and the United Kingdom. For research among clergy they translated the notion of negative affect into emotional exhaustion (measured by the Scale of Emotional Exhaustion in Ministry: SEEM), and the notion of positive affect into ministry satisfaction (measured by the Satisfaction in Ministry Scale: SIMS). Put together, these two 11-item scales form the Francis Burnout Inventory (FBI).

Work-related psychological health among clergy

The model of burnout proposed by Maslach and Jackson (1986) and operationalized through the *Maslach Burnout Inventory* has been used (in its original form) in a series of studies among clergy, including those reported by Warner and Carter (1984), Strümpfer and Bands (1996), Rodgerson and Piedmont (1998), Stanton-Rich and Iso-Ahola (1998), Virginia (1998), Evers and Tomic (2003), Golden, Piedmont, Ciarrocchi, and Rodgerson (2004), Raj and Dean (2005), Miner (2007a, 2007b), Doolittle (2007, 2010), Chandler (2009), Buys and Rothmann (2010), Joseph, Corveleyn, Luyten, and de Witte (2010), Parker and Martin (2011), Joseph, Luyten, Corveleyn, and de Witte (2011), Rossetti and Rhoades (2013), Küçüksüleymanoğlu (2013), Herrera, Pedrosa, Galindo, Suárez-Álvarez, Villardón, and Garciá-Cueto (2014), Proeschold-Bell, Yang, Toth, Rivers, and Carder (2014), Crea and Francis (2015), Büssing, Baumann, Jacobs, and Frick (2017), and Vicente-Galindo, López-Herrera, Pedrosa, Suárez-Álvarez, Galindo-Villardón, and García-Cueto (2017). The Maslach Burnout Inventory has also been specifically modified for use among clergy and employed in a series of studies, including those reported by Francis and Rutledge (2000), Francis, Louden, and Rutledge (2004), Francis and Turton (2004a, 2004b), Randall (2004, 2007, 2013), Rutledge and Francis (2004), Rutledge (2006), Francis, Turton, and Louden (2007), and Turton and Francis (2007).

The model of burnout proposed by Francis, Kaldor, Robbins, and Castle (2005) and operationalised through the *Francis Burnout Inventory* has been used in a series of studies

among clergy, including those reported by Francis, Wulff, and Robbins (2008), Francis, Robbins, Kaldor, and Castle (2009), Robbins and Francis (2010), Brewster, Francis, and Robbins (2011), Francis, Village, Robbins, and Wulff (2011), Francis, Gubb, and Robbins (2012), Robbins, Francis, and Powell (2012), Barnard and Curry (2012), Randall (2013, 2015), Francis, Payne, and Robbins (2013), Francis Robbins, and Wulff (2013a, 2013b), Francis and Crea (2015), Francis, Laycock, and Brewster (2015, 2017), and Durkee-Lloyd (2016).

The studies that have employed either Maslach Burnout Inventory or the Francis Burnout Inventory have begun to provide a rich tapestry of evidence that helps to document the correlates, consequences or antecedents of individual difference in work-related psychological health among clergy. The important findings can be discussed in terms of personal factors, psychological factors, and strategic or lifestyle factors.

In terms of personal factors, both age and sex have been taken in consideration. The data generally suggest that older clergy experience a better level of work-related psychological health than younger clergy (see Rutledge & Francis, 2004). The problem in interpreting this finding from cross-sectioned survey data is the inability to determine whether this is a consequence of older clergy learning to manage ministry in a more healthy way or a consequence of vulnerable younger clergy burning out and leaving ministry. The data are much less clear about sex differences, with a number of studies showing no significant difference between men and women on some of the component scales (see for example, Francis, Kaldor, Robbins, & Castle, 2005).

In terms of psychological factors, two main models of personality have been used in studies concerning burnout among clergy. Eysenck’s three dimensional model of personality offers measures of extraversion, neuroticism, and psychoticism (Eysenck & Eysenck, 1975, 1991). Studies among clergy have routinely shown that good work-related psychological

health is associated with stable extraversion, while poor work-related psychological health is associated with neurotic introversion (Francis & Rutledge, 2000; Francis, Louden, & Rutledge, 2004; Rutledge & Francis, 2004; Francis, Turton, & Louden, 2007; Turton & Francis, 2007). Psychological type theory, as measured by the Myers-Briggs Type Indicator (Myers & McCaulley, 1985) and the Francis Psychological Type Scales (Francis, 2005) distinguishes between introversion and extraversion, sensing and intuition, thinking and feeling, and judging and perceiving. Studies among clergy have routinely shown that good work-related psychological health is associated with extraversion and preference for feeling, while poor work-related health is associated with introversion and preference for thinking (Francis, Wulff, & Robbins, 2008; Francis, Robbins, Kaldor, & Castle, 2009; Brewster, Francis, & Robbins, 2011; Robbins and Francis, 2010; Francis, Gubb, & Robbins, 2012; Robbins, Francis, & Powell, 2012; Francis, Payne, & Robbins, 2013; Francis & Crea, 2015; Durkee-Lloyd, 2016).

In terms of strategic or life style factors, clergy serving in rural ministry have been shown to have poorer work-related psychological health (Francis & Rutledge, 2000), although no specific effect was found from working with multiple churches in the USA (Francis, Robbins, & Wulff, 2013b). Living with a dog was found to be detrimental for Catholic priests (Francis, Turton, & Louden, 2007). Better work-related psychological health was associated with engagement with supervision (Francis & Turton, 2004a) and with confidence in prayer (Turton & Francis, 2007).

Emotional intelligence and work-related psychological health

Research across a wide range of professions has examined the relationship between emotional intelligence and burnout utilising the Schutte Emotional Intelligence Scale (Schutte, Malouf, Hall, Haggerty, Cooper, Golden, & Dornheim, 1998) and the Maslach Burnout Inventory (Maslach & Jackson, 1986). Iqbal and Abbasi (2013) found significant

association of emotional intelligence with job burnout – higher emotional intelligence correlates with lower burnout incidence – among various University Professors in Karachi, and similarly by Cazan and Năstasă (2015) among undergraduate Romanian university students. Năstasă and Fărcaş (2015) investigated the effect of emotional intelligence on burnout in Romanian healthcare professionals and concluded that 'healthcare professionals' emotional intelligence development causes a significant reduction in the tendency to perceive themselves as incompetent and incapable to achieve goals.' Colomeischi (2015) examined the existence of burnout in relation to emotional intelligence, personality traits, and life satisfaction among rural and urban Romanian teachers from different levels of education in rural and urban Romania and found higher emotional intelligence equated to lower experiences of burnout. Other factors also came into play, for instance, personality influences the predisposition of teachers to experience burnout (e.g. neuroticism is a predictor); teachers with a high level of satisfaction with life are less prone to feel exhaustion and unaccomplishment; and a negative correlation between teacher's burnout and their emotional intelligence, satisfaction with life and personality traits.

Chan (2006) investigated the relationship of emotional intelligence and burnout with Chinese secondary school teachers utilising a 12-item instrument adapted from the 33-item Schutte Emotional Intelligence Scale in order to make the measure more relevant to Chinese participants. An abbreviated form of the Maslach Burnout Inventory was also used (9-item rather than 22-item). Chan reported 'reasonable results' supporting the link between higher emotional intelligence and lower burnout. Ünal (2014) also used Chan's abbreviated form of the Schutte Emotional Intelligence Scale alongside the Maslach Burnout Inventory among Finnish health care sector professionals. They found emotional intelligence has a negative contribution on emotional exhaustion. Similar associations between high emotional intelligence and burnout utilising the Schutte Emotional Intelligence Scale and the Maslach

Burnout Inventory were found among South African nurses (Nel, Jonker & Rabie, 2013), secondary school teachers (Cohen and Abedallah, 2015), and primary school teachers (Platsidou, 2010).

Two studies have explored the association between emotional intelligence and work-related psychological health among clergy using the Schutte Emotional Intelligence Scale. In the first of these studies, Miller-Clarkson (2013) examined the impact of emotional intelligence on scores recorded on the modified form of the Maslach Burnout Inventory (Rutledge & Francis, 2004) among a sample of 263 senior pastors serving congregations from a range of Reformed denominations in the USA. Her data demonstrated a large correlation between emotional intelligence and personal accomplishment. In the second of these studies, Randall (2015) examined the impact of emotional intelligence on scores recorded on the Francis Burnout Inventory (Francis, Kaldor, Robbins, & Castle, 2005) among a sample of 156 Anglican clergy in England and Wales. His data demonstrated that higher levels of emotional intelligence were associated both with higher levels of satisfaction in ministry and lower levels of emotional exhaustion in ministry.

Research question

Against this background, the present builds on and extends the work reported by Miller-Clarkson (2013) and Randall (2015) in order to assess the association between the Schutte measure of emotional intelligence and the Francis measure of burnout in the survey conducted among clergy serving in the Church in Wales, aspects of which have been reported in previous papers by Francis, Payne, and Robbins (2013) and by Francis, Payne, and Emslie (in press). Following the insights of previous research (see Francis, 2018), the association between emotional intelligence and work-related psychological health has been contextualised within a multivariate environment that allows for the potentially

contaminating effects of personal factors (sex and age) and psychological factors (extraversion, neuroticism, and psychoticism).

Method

Procedure

A questionnaire was posted to all licensed Anglican clergy serving in parochial ministry in the Church in Wales. Participation was entirely voluntary and participants were assured of anonymity and confidentiality. A response rate of 54% produced 364 replies from clergy who had completed the relevant measures that form the basis for the present analyses.

Participants

The 364 participants comprised 264 clergymen, 93 clergywomen, and 7 clergy who did not disclose their sex; 4 clergy under the age of thirty, 23 in their thirties, 59 in their forties, 168 in their fifties, 102 in their sixties, 7 in their seventies, and 1 who did not disclose his or her age. The majority (261) of the participants were married, 60 were single, 17 were divorced, 11 were divorced and remarried, 11 were widowed, 2 were separated, and 2 did not disclose their marital status.

Measures

Emotional intelligence was assessed by the 33-item Schutte Emotional Intelligence Scale (Schutte, Malouff, Hall, Haggerty, Cooper, Golden, & Dornheim, 1998). Each item was rated on a five-point Likert scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1). In a recent study, Francis, Ryland, and Robbins (2011) reported an alpha reliability coefficient of .81.

Work-related psychological health was assessed by the two scales that comprise the balanced affect model of wellbeing operationalised by the Francis Burnout Inventory (Francis, Village, Robbins, & Wulff, 2011), in which positive affect is assessed by the 11-item Satisfaction in Ministry Scale and negative affect is assessed by the 11-item Scale of

Emotional Exhaustion in Ministry. Each item was rated on a five-point Likert scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1). In a recent study, Francis and Crea (2015) reported alpha reliability coefficients of .79 for satisfaction in ministry and of .81 for emotional exhaustion in ministry.

Dimensions of personality were assessed by the 24-item abbreviated form of the Eysenck Personality Questionnaire Revised as proposed by Francis, Brown, and Philipchalk (1992) and further revised by Francis, Robbins, Louden, and Haley (2001). This instrument comprises three six-item measures of extraversion, neuroticism, and psychoticism (together with a six-item lie scale). Each item was rated on a two point scale: no (0) and yes (1). The foundation studies among multiple samples by Francis, Brown, and Philipchalk (1992) and Francis, Robbins, Louden, and Haley (2001) reported alpha ranging between .74 and .84 for extraversion, between .70 and .77 for neuroticism, between .59 and .65 for the lie scale, and between .57 and .77 for the psychoticism scale.

Analysis

The data were analysed by the SPSS statistical package drawing on the reliability, correlation, and regression routines.

Results

- insert table 1 about here -

The first step in data analysis explored the psychometric properties of the six scales to be employed in the analyses. All six scales achieved acceptable levels of internal consistency reliability as reflected in the alpha coefficient (Cronbach, 1951). In line with previous studies, the psychoticism scale recorded the least acceptable alpha coefficient (see Francis, Brown, & Philipchalk, 1992) but above the threshold of acceptability proposed by DeVellis (2003).

- insert table 2 about here -

The second step in data analysis explored the bivariate correlations between the six scales (emotional intelligence, emotional exhaustion in ministry, satisfaction in ministry, extraversion, neuroticism, and psychoticism) and two personal variables (sex and age). Three features of these data are relevant to the subsequent analyses. First, sex may be a contaminating variable in shaping the association between emotional intelligence and work-related psychological health among clergy. Women record higher scores than men on emotional intelligence; women record lower scores than men on emotional exhaustion in ministry. Second, personality may be a contaminating variable in shaping the association between emotional intelligence and work-related psychological health among clergy. Extraversion scores are positively correlated with emotional intelligence and with satisfaction in ministry, but negatively correlated with emotional exhaustion in ministry. Neuroticism scores are negatively correlated with emotional intelligence and with satisfaction in ministry, but positively correlated with emotional exhaustion in ministry. Third, emotional intelligence is positively correlated with satisfaction in ministry and negatively correlated with emotional exhaustion in ministry. This pattern of bivariate correlations supports the prudence of controlling for the effects of personal factors (age and sex) and for the effects of psychological factors (extraversion, neuroticism, and psychoticism) before exploring the association between emotional intelligence and work-related psychological health among clergy.

- insert tables 3 and 4 about here -

The third step in data analysis explored two series of regression models, one with emotional exhaustion as the dependent variable (table 3) and one with satisfaction in ministry as the dependent variable (table 4). Each series of regressions was developed in three steps. Personal factors were entered in model one (sex and age). Psychological factors were entered in model two (extraversion, neuroticism, and psychoticism). Emotional intelligence was

entered in model three. The data demonstrate that emotional intelligence has both a positive effect on satisfaction in ministry and a negative effect on emotional exhaustion in ministry, after personal and psychological factors have been taken into account. Those who score higher on emotional intelligence enjoy higher levels of satisfaction in ministry and suffer lower levels of emotional exhaustion in ministry.

Conclusion

The present study was designed to build on and to extend the work reported by Miller-Clarkson (2013) and Randall (2015) to assess the impact of emotional intelligence (as assessed by the Schutte Emotional Intelligence Scale) on work-related psychological health (as assessed by various measures of burnout) among clergy. The present study extended previous research in three ways, while holding constant the measurement of emotional intelligence by means of the Schutte Emotional Intelligence Scale (Schutte, Malouff, Hall Haggerty, Cooper, Golden, and Dornheim, 1998). First, the present study engaged a third and different group of clergy, and a somewhat larger sample. Miller-Clarkson (2013) drew on data from 263 senior pastors serving congregations from a range of Reformed denominations in the USA. Randall (2015) drew on data from 156 Anglican clergy serving in the Church of England. The present study drew on data from 364 Anglican clergy serving in the Church in Wales. Second, Miller-Clarkson (2013) and Randall (2015) employed different measures of burnout. While Miller-Clarkson (2013) used the Modified Maslach Burnout Inventory, Randall (2015) used the Francis Burnout Inventory. The present study replicates Randall's work by using the same measure of burnout. Third, the present study is rooted in a school of research (reviewed by Francis, 2018) concerned with identifying the predictors of individual differences in work-related psychological health among clergy *after* controlling for personal and psychological factors.

The fact that all three studies document an inverse association between emotional intelligence and burnout among clergy begins to establish the scientific grounds on which the connection between emotional intelligence and good work-related psychological health among clergy may need to be taken seriously by those who hold a duty of care for individuals working within the clerical profession. Poor work-related psychological health among clergy may have implications not only for individual clerics, but also for their families and for their congregation or members.

Two practical implications may emerge from these findings, concerning both the recruitment and selection of candidates for ordained ministry and the initial and continuing professional development of those selected for ordained ministry. First, routine assessment of levels of emotional intelligence during the selection process may alert selectors to the consequences of recruiting candidates with low levels of emotional intelligence. Such candidates may not only be experienced as less effective within some areas of pastoral work (being less aware of how other people feel about things and being less aware of the impact of their own emotions on others) but may also experience a higher personal cost through engagement in such ministries and may be more vulnerable to professional burnout.

Second, many aspects of emotional intelligence are subject to coaching and to development (see Schutte & Malouff, 2002; Slaski & Cartwright, 2003; Gardner, 2006; Boyatzis, 2007; Schutte, Malouff, & Thorsteinsson, 2013; Vesely, Saklofske, & Nordstokke, 2014). Proper investment in programmes designed to nurture and to enhance emotional intelligence both during initial ministerial education and during continuing ministerial formation could enhance emotional intelligence among clergy with consequent benefits not only for their own work-related psychological health, but also for their families, their congregations, and their churches.

The body of research on which these conclusions are based is still relatively limited. Given the importance of replication studies within psychological research (Fradera, 2015) there is value in the present study being repeated and developed among other groups of clergy, embracing a wider range of denominational and cultural contexts.

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Table 1

Scale properties

	N items	alpha	Mean	SD
Emotional intelligence	33	.90	117.69	12.13
Emotional exhaustion	11	.84	27.81	7.16
Satisfaction in ministry	11	.85	42.19	5.10
Extraversion	6	.84	3.10	2.23
Neuroticism	6	.78	2.18	1.92
Psychoticism	6	.66	0.29	0.77

Table 2

Correlation matrix

	Sex	Psy	Neu	Ext	EI	SIMS	SEEM
Age	-.02	-.03	.05	.03	-.06	.01	.04
SEEM	-.11*	.05	.61***	-.22***	-.38***	-.61***	
SIMS	.04	.03	-.43***	.29***	.55***		
EI	.19***	-.03	-.25***	.38***			
Ext	.07	-.01	-.25***				
Neu	-.05	.11*					
Psy	-.10*						

Table 3

Regression on emotional exhaustion in ministry

	Model 1	Model 2	Model 3
Personal factors			
Sex	-.11*	-.08	-.04
Age	.03	.01	-.01
Personality			
Extraversion		-.07	.01
Neuroticism		.60***	.56***
Psychoticism		-.03	-.03
Emotional intelligence			
Schutte			-.25***
R^2	.014	.391	.442
Δ	.014	.377***	.050***

Table 4

Regression on satisfaction in ministry

	Model 1	Model 2	Model 3
Personal factors			
Sex	.03	-.00	-.08*
Age	.01	.01	.05
Personality			
Extraversion		.20***	.03
Neuroticism		-.40***	-.33***
Psychoticism		.07	.07
Emotional intelligence			
Schutte			.48***
R^2	.00	.24	.42
Δ	.00	.24***	.19***